

Vedic OUTRAGEOUS MANTRA EXPERIMENT

OME (The energy of **LOVE**)

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OUTRAGEOUS MANTRA EXPERIMENT (OME: The energy of LOVE)

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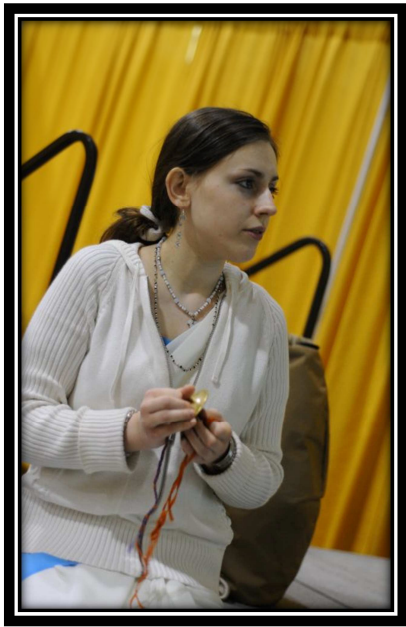
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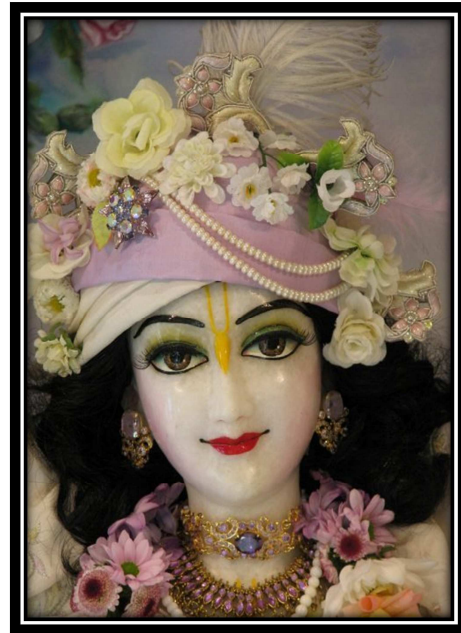
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Harekrishna...

Dedicated to My Lord “Sri Krishna (Godhead)” and Maria Joseph (**VishnuPriya**), My Classmate and helper to write this Book.



Maria Joseph (VishnuPriya)



Sri Krishna (Godhead)

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Introduction

Vedic: OME: Outrageous Mantra Experiment

It is our desire to transform ourselves in connection with and in service to our community.

We have chosen a 40-day discipline within which to offer the fruits of our spiritual discipline to you, our friends and fellow adventurers and to ourselves.

When two or more gather in the name of anything, the efforts increase exponentially in their power.

This experiment is being conducted for the highest good of all people involved.

OME 4: The energy of LOVE.

Love can come in many forms. Passionate love. Love of self. Love of the divine. Tender love towards children, friends or our world that surrounds all. The paths are many but the result is the same.

The Sanskrit word for divine love is *Prema*.

Prema is selfless. In a state of true love, one almost melts away. This is not a negative erasure of the self, but rather a joyous uniting that seems to blur the boundaries between the self and something or someone of greater value.

Prema heals. There are many hurts we receive even before we are able to walk and talk, and they continue throughout life. The strength of our species is that we somehow manage to weather them and persevere. Love can heal those hurts, no matter how long ago the wounds were inflicted or how deep the scars. Prema leads to Karma Yoga.

Eventually the power of love so unites us with everything and everyone that we are compelled to work toward the fulfillment of others. Such work that seeks to aid others is called the yoga of service, or Karma Yoga. In Buddhism, it takes the form of the Bodhisattva Vow.

Prema is bliss. Whether on the giving or receiving end, this love embodies complete acceptance. We may find this in another person or in God. While only the perfection of God can completely accept all of our faults and frailties, love with another person can come close, as the joy of sexual union instinctively tells us.

1. **Love is based on Unity.** To love something is to be part of it in some way.
2. **Love involves understanding.** We inevitably know something about the beloved to love it. And the beloved reveals its secrets to the lover.
3. **Love is an expression of Selflessness.** The ego with its desires and petty concerns is subordinated to something else.
4. **Love is Transcendental.** Beyond human limits. Love often evokes miracles that respond to the call of love alone.
5. **In Love, the means and the ends are one and the same.** There is no way to achieve the condition or state of Love other than by loving.
6. **Love can be a gift from God.**
7. **Love means service.** Love quickly moves from the realm of the expressible into the realm of the inexpressible. We soon run out of ways to express it. Yet avenues of expression through service to others abound.
8. The search for Love is the end of all meaning. If we lust after power, yet have no Love, our search will be dry and our attainments hollow.
9. Love is our birthplace, our final refuge, and our reason for being. If we recognize that Compassion and Love are the ultimate destinations of our search, the Heart of the Universe itself responds.

May you know within your own heart: Aham Prema..."I am Divine Love"

To do:

Pick a "LOVE" mantra those appeals to you.

Pick a discipline for your mantra.

Commit to your Self.

Gather your tools:

Mala Beads

Journal

A sense of humor

Your willpower

Say your mantra every day for forty days (beginning
Monday, September 18th and ending Friday, October
27th.)

Getting Started

Start by picking some aspect of your life you wish to improve or some vexing problem you would like to solve or dissolve. Then pick a mantra which seems, to you, to apply. Offer a prayer to God, in whatever way you relate to God. Ask for God's blessing in accomplishing your objective in doing this spiritual discipline.

Once you have decided to undertake the discipline and offered your prayers, then pick a place where you will say your mantra for a certain number of times each day. If possible, obtain a rosary (or mala) of some kind and do your mantras in some multiple of 108. If getting a rosary is not possible, then decide on a certain amount of time you will spend each day saying your mantra. It can be five minutes, ten minutes, twenty minutes or even an hour. For your first experience, any time up to twenty minutes is advisable.

The reason for taking things easy for the first 40 day commitment is due to the cumulative action of the mantra. For the first few days, all will probably go smoothly. Then as you progress, you may find that things start to get in the way of your doing the discipline: You oversleep; there is some minor emergency; you get a cold, whatever. This means that you are beginning to affect the inner 'something' for which you undertook the mantra. You are beginning to encounter inner resistance. That inner resistance manifests as outer obstacles to your discipline. It has almost become a joke in many spiritual circles in which the practice of mantra is common, that something of a very surprising nature happened on day 33 or 35 of a 40 day Sadhana.

Develop a sense of humor about it, and be thankful. There is no better indication that your efforts are working than to have small upheavals in your life while you are in the midst of a 40 day mantra discipline. Ask anyone who has undertaken one and they will have some interesting stories for you.

A warning: These mantra formulas and the 60 day or 120 day programs should never be forced upon anyone. You should not even attempt to be persuasive about their use. If you feel drawn to use the mantra formulas, then by all means begin your discipline. If you find that you are thinking of someone who would benefit from this approach to changing inner conditions, then by all means recommend these methods. But remember you are working with karma. That means that nothing should be forced. As they say in the East, "You cannot rip the skin from the snake. It must shed by itself."

If merely by drinking wine men were to attain fulfillment, all addicted to liquor
would reach perfection.

If mere partaking of flesh were to lead to the high state, all the carnivores in the
world would deserve intense merit.

If liberation were to be insured by sexual intercourse with a Shakti, all creatures
would become liberated by female companionship.

-Kularnava Tantra (translated by Mike Magee)

Love Option #1:

Pronounced:

Sat Patim Dehi Parameshawara

(Saht Pah-teem Day-hee Pah-rahm-esh-wah-rah)

Description: Attracting a spouse (seeking a man.) From a Vedic perspective, contemporary women must ask “Where can I find a man who will honor me and respect my power, who will use my energy honestly and unselfishly, without anger or resentment?” By chanting this you can attract such characteristics in a relationship.

Love Option#2: **Narayani Patim Dehi Shrim Klim Parameshwari**
Pronounced: (Nah-rah-yah-nee Pah-teem Day-hee Shreem Kleem
Pahrahm-esh-wah-ree)

Description: “Oh, power of truth, please let me attract a spouse carrying the supreme feminine energy manifesting abundance and creativity.) This mantra, employing the seed sounds for attraction and abundance, entreats the power of the flame at the Hrit Padma (Narayana) to provide a woman who holds the highest of the various feminine attributes, including abundance.

Love Option#3: Om Sharavana Bhavaya Namaha

Pronunciation: (Aum Shah-rah-vah-nah Bhah-vah-yah Nahm-ah-ha)

Rough Translation: I offer this sound to the son of Shiva (Subramanian) who brings auspiciousness

Description: For healing misunderstandings in a relationship. By repeating this mantra, you begin to focus your subconscious along optimistic lines and to clear out emotional debris so that you can function more effectively. As extraneous concerns are cleared away, you can see to the heart of your misunderstanding. You can once again recognize your partner’s good qualities as well as your own strengths. With goodwill and a clear desire for a relationship that works, you can gain the courage to resolve your disagreement.

Love Mantra #4: Om Kama Dayinyei Namaha

Pronounced: Aum Kah-mah Dah-een-yay Nah-Mah-Hah

Rough Translation: I offer this sound too she who is compassion herself.

Description: General Mantra for fulfilling desires. The best way to use this mantra is to concentrate on the desired object or condition while chanting the mantra.

Love Mantra#5: Om Radha Krishnaya Namaha

Pronounced: Aum Rah-dah Krish-nah-yah Nahm-ah-hah

Rough Translation: (I offer this sound to the single being of Love, manifesting as the lovers Radha and Krishna)

Description: For building a soaring conjugal love on the earth plane. To expect Immediate transformation of an abusive relationship into a healthy one is not a realistic expectation of this or any other mantra. But this mantra can be used by either partner of a marriage for the gradual but sure improvement of the overall relationship. Care and intimacy can be greatly enhanced. This mantra also works where there is genuine commitment between the two people.

Love Mantra#6: Om Parama Prema Rupaya Namaha

Pronounced: (Aum Pah-rah-mah Prei-mah Roo-pah-yah Nahm-ah-ha)

Rough Translation: I offer this sound to the supreme divine love, coming in a recognizable form.

Description: This mantra is for bringing the highest possible expression of Love into Your Life. The love invoked by this mantra may or may not be sexual in character. We may come into a relationship where the sexual part, for one reason or another, comes to an end. But it may not be the end of our love. This mantra may also bring an ecstatic vision of the divine beloved.

Love Mantra#7: Aham Prema

Pronounced: (Ah-ham Prei-mah)

Translation: I am divine love.

Description: For becoming the highest form of love you can be. With this simple mantra, you affirm your own essential nature as one of Divine Love. The vibration of this mantra begins the process of transforming your entire body, being, nature and spirit into an emanation, your own particular emanation, of Divine Love.

Basic Mantra Approaches:

OPTION 1. Repetition of the mantra as often as possible over a specific amount of time.

This approach means that you will remember to say the mantra as many times as possible throughout each day. While doing household chores, you will say the mantra. In the shower, on a walk, while driving your car you will say the mantra (NOTE: IF YOU FIND THAT THE PRACTICE OF MANTRA WHILE DRIVING MAKES YOU “SPACE OUT” THEN DISCONTINUE AT ONCE.

If you choose this approach, sit down with a watch, check the time and repeat the mantra for five minutes while counting how many you do. You can use your fingers, beads or whatever you prefer. Then multiply the results by twelve. You now have a figure of how many times you say the mantra in an hour.

During the day, keep track of how many hours you say the mantra. Keep a small notebook in which you record your daily amount of time in mantra repetition. Tally up the totals and that is the total amount of repetitions for this period.

The minimum number of days for this kind of discipline is TWENTY ONE.

OPTION 2. Forty day discipline:

A discipline of forty days is the time given for practicing mantra in the Eastern Texts. Sages taught these process centuries even before Noah walked the earth.

Place: In addition to saying your mantra as often as possible, you should set aside a specific place where you will practice your spiritual discipline twice every day.

Time of Day: It is recommended that you perform your practice in the morning upon rising and in the evening before bed. While any time is appropriate for practicing mantras, the periods just before dawn and dusk are reported to be especially good.

Completing the Practice: If you are in the middle of your discipline and the telephone rings, do not answer it. Better yet, before you begin, turn the volume down on your ringer and answering machine. You should strive to complete your daily disciplines without interruption. If you miss a day, you should be aware of the circumstances which lead to your miss and begin again.

Option 3: Siddhi Attainment

Siddhi is a general term for spiritual power or ability. Therefore, some power or ability deriving from the saying of the mantra should become evident. The generally accepted time for achieving mantra siddhi is universally given in texts and references as a minimum of 125,000 repetitions. To say a short mantra like Om Gum Ganapateyei Namaha it is fairly easy to repeat the mantra, say 1500 times/hour. At this rate it would take 83.3 hours to complete 125,000 repetitions. This could easily be accomplished in forty days. Short mantras lend themselves easily to a forty day discipline. Driving on the highway or riding the

subway provides a great opportunity to work with mantras and it is much cheaper than talking on the cell phone.

What Is a Mantra and How Does It Work?

A Selection from Maria Joseph (VishnuPriya)

Definition # 1: Mantras are energy-based sounds.

Saying any word produces an actual physical vibration. Over time, if we know what the effect of that vibration is, then the word may come to have meaning associated with the effect of saying that vibration or word. This is one level of energy basis for words.

Another level is intent. If the actual physical vibration is coupled with a mental intention, the vibration then contains an additional mental component which influences the result of saying it. The sound is the carrier wave and the intent is overlaid upon the wave form, just as a colored gel influences the appearance and effect of a white light.

In either instance, the word is based upon energy. Nowhere is this idea more true than for Sanskrit mantra. For although there is a general meaning which comes to be associated with mantras, the only lasting definition is the result or effect of saying the mantra.

Definition #2: Mantras create thought-energy waves.

The human consciousness is really a collection of states of consciousness which distributively exist throughout the physical and subtle bodies. Each organ has a primitive consciousness of its own. That primitive consciousness allows it to perform functions specific to it. Then come the various systems. The cardio-vascular system, the reproductive system and other systems have various organs or body parts working at slightly different stages of a single process. Like the organs, there is a primitive consciousness also associated with each system. And these are just within the physical body. Similar functions and states of consciousness exist within the subtle body as well. So individual organ consciousness is overlaid by system consciousness, overlaid again by subtle body counterparts and consciousness, and so ad infinitum.

The ego with its self-defined "I" ness assumes a pre-eminent state among the subtle din of random, semi-conscious thoughts which pulse through our organism. And of course, our organism can "pick up" the vibration of other organisms nearby. The result is that there are myriad vibrations riding in and through the subconscious mind at any given time.

Mantras start a powerful vibration which corresponds to both a specific spiritual energy frequency and a state of consciousness in seed form. Over time, the mantra process begins to override all of the other smaller vibrations, which eventually become absorbed by the mantra. After a length of time which varies from individual to individual, the great wave of the mantra

stills all other vibrations. Ultimately, the mantra produces a state where the organism vibrates at the rate completely in tune with the energy and spiritual state represented by and contained within the mantra.

At this point, a change of state occurs in the organism. The organism becomes subtly different. Just as a laser is light which is coherent in a new way, the person who becomes one with the state produced by the mantra is also coherent in a way which did not exist prior to the conscious undertaking of repetition of the mantra.

Definition #3: Mantras are tools of power and tools for power.

They are formidable. They are ancient. They work. The word "mantra" is derived from two Sanskrit words. The first is "manas" or "mind," which provides the "man" syllable. The second syllable is drawn from the Sanskrit word "tra" meaning to "protect" or to "free from." Therefore, the word mantra in its most literal sense means "to free from the mind." Mantra is, at its core, a tool used by the mind which eventually frees one from the vagaries of the mind.

But the journey from mantra to freedom is a wondrous one. The mind expands, deepens and widens and eventually dips into the essence of cosmic existence. On its journey, the mind comes to understand much about the essence of the vibration of things. And knowledge, as we all know, is power. In the case of mantra, this power is tangible and wieldable.

Statements about Mantra

1 Mantras have close, approximate one-to-one direct language-based translation.

If we warn a young child that it should not touch a hot stove, we try to explain that it will burn the child. However, language is insufficient to convey the experience. Only the act of touching the stove and being burned will adequately define the words "hot" and "burn" in the context of "stove." Essentially, there is no real direct translation of the experience of being burned.

Similarly, there is no word which is the exact equivalent of the experience of sticking one's finger into an electrical socket. When we stick our hand into the socket, only then do we have a context for the word "shock." But shock is really a definition of the result of the action of sticking our hand into the socket.

It is the same with mantras. The only true definition is the experience which it ultimately creates in the sayer. Over thousands of years, many Sayers have had common experiences and passed them on to the next generation. Through this tradition, a context of experiential definition has been created.

2 Definitions of mantras are oriented toward either the results of repeating the mantra or of the intentions of the original framers and testers of the mantra.

In Sanskrit, sounds which have no direct translation but which contain great power which can be "grown" from it are called "seed mantras." Seed in Sanskrit is called "Bijam" in the singular and "Bija" in the plural form. Please refer to the pronunciation guide on page 126 for more information on pronunciation of mantras.

Let's take an example. The mantra "Shrim" or Shreem is the seed sound for the principle of abundance (Lakshmi, in the Hindu Pantheon.) If one says "shrim" a hundred times, a certain increase in the potentiality of the sayer to accumulate abundance is achieved. If one says "shrim" a thousand times or a million, the result is correspondingly greater.

But abundance can take many forms. There is prosperity, to be sure, but there is also peace as abundance, health as wealth, friends as wealth, enough food to eat as wealth, and a host of other kinds and types of abundance which may vary from individual to individual and culture to culture. It is at this point that the intention of the sayer begins to influence the degree of the kind of capacity for accumulating wealth which may accrue.

3 Mantras have been tested and/or verified by their original framers or users.

Each mantra is associated with an actual sage or historical person who once lived. Although the oral tradition predates written speech by centuries, those earliest oral records annotated on palm leaves discussed earlier clearly designate a specific sage as the "seer" of the mantra. This means that the mantra was probably arrived at through some form of meditation or intuition and subsequently tested by the person who first encountered it.

4 Sanskrit mantras are composed of letters which correspond to certain petals or spokes of chakras in the subtle body.

As discussed in Chapter 2, there is a direct relationship between the mantra sound, either vocalized or subvocalized, and the chakras located throughout the body.

5 Mantras are energy which can be likened to fire.

You can use fire either to cook your lunch or to burn down the forest. It is the same fire. Similarly, mantra can bring a positive and beneficial result, or it can produce an energy meltdown when misused or practiced without some guidance. There are certain mantra formulas which are so exact, so specific and so powerful that they must be learned and practiced under careful supervision by a qualified teacher.

Fortunately, most of the mantras widely used in the West and certainly those contained in this volume are perfectly safe to use on a daily basis, even with some intensity.

6 Mantra energizes prana.

"Prana" is a Sanskrit term for a form of life energy which can be transferred from individual to individual. Prana may or may not produce an instant dramatic effect upon transfer. There can be heat or coolness as a result of the transfer.

Some healers operate through transfer of prana. A massage therapist can transfer prana with beneficial effect. Even self-healing can be accomplished by concentrating prana in certain organs, the result of which can be a clearing of the difficulty or condition. For instance, by saying a certain mantra while visualizing an internal organ bathed in light, the specific power of the mantra can become concentrated there with great beneficial effect.

7 Mantras eventually quiet the mind.

At a deep level, subconscious mind is a collective consciousness of all the forms of Primitive consciousness's which exist throughout the physical and subtle bodies. The dedicated use of mantra can dig into subconscious crystallized thoughts stored in the organs and glands and transform these bodily parts into repositories of peace.

Note from the author:

A saying from the Vedas claims that "Speech is the essence of humanity." All of what humanity thinks and ultimately becomes is determined by the expression of ideas and actions through speech and its derivative, writing. Everything, the Vedas maintain, comes into being through speech. Ideas remain unactualized until they are created through the power of speech. Similarly, The New Testament, Gospel of John, starts "In the beginning was The Word. And the Word was with God and the Word was God..."

In mainstream Vedic practices, most Buddhist techniques and classical Hinduism, mantra is viewed as a necessity for spiritual advancement and high attainment. In The Kalachakra Tantra, by the Dalai Lama and Jeffrey Hopkins, the Dalai Lama states, "Therefore, without depending upon mantra...Buddhahood cannot be attained."

Clearly, there is a reason why such widely divergent sources of religious wisdom as the Vedas according to "The Bhagavad Gita".

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Harekrishna...



Image of Author:-Avinash Patra...

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